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the police are disliked and this attitude is readily transferred to the governmental stereotype constructed out of the individual's experience with law enforcement.

Law and Social Control

The economic structure of Kaska society is associated with a complete lack of formal social control beyond that which has been introduced following the absorption of the group into the larger white society. There is a tendency for the people to remain as much as possible aloof from the white man's law or system of justice, interpersonal grievances within the Indian community rarely being brought to the adjudication of white courts. As a result, all cases heard have as their complainants the police, Indian Agent or white man.

The principal individual incentives compelling adult conformity to the Indian and white expectations of behavior are guilt, shame, warnings, precepts, and fear of sanctions. Guilt and shame are inextricably related to patterning conformity to the Indian standard of values, although they are notably weak in making behavior conform to those expectations of the white society that apply to drinking, lawsuing, trapping, and hunting. Guilt and shame may be identified as conscience or superego pressure. Nitlà defined this mechanism well when he said that an individual knows if he does evil. "He knows it in his brain. Everything bum. You better stay clear." Conscience may often drive a person to make amends with the individual whom he has offended or it may prompt him to excuse his behavior, blaming it on somebody else. In the case of John Kean, who began living with his brother's wife, strong antipathy and aggression appeared to those people who, he thought with some reason, were criticizing his conduct. On one occasion he tried to slough off responsibility for his actions by laying the blame on *Adele*, the woman with whom he was living, and even on his brother. Forgiveness does not always erase the pang of conscience, as witness River Joe and Louis Maza the morning after a drinking party that had been accompanied by considerable violence and disorder. Although Mrs. Maza forgave her husband for having hurt her and River Joe was assured that his aggressive behavior had not seriously harmed anyone, both men appeared extremely shy and discomfited. They protested to the ethnographer how "sorry" they felt about the fracas which they had begun. In general, however, the Kaska superego does not seem harsh. Once the situation of default is past, the offense tends to be quickly forgotten. No evidence was adduced of a lingering sense of guilt (although it was looked for) nor of the long persistence of any need for atonement or expiation.

Rather slight effort is made within the native community to induce adult social conformity by means of warnings and precepts, although the missionaries and police make stronger use of this technique. The priest frequently warns Indians of imminent police and supernatural sanctions, while the police threaten suspected wrongdoers with fine and arrest. Because of the reluctance of an Indian to interfere in another person's business, warnings and advice are entirely limited to relatives and close friends. River Joe was afraid to exert himself in the relationship of John Kean and Nitlà's wife, for fear that word of his interference would reach the Lower Pelly River tribe to which *Adele* belonged and whose members would then be "down" on him. Louis Maza also emphasized his powerlessness in this direction. "I can't say nothing. That not my business. I never tell nobody what to do." One of the main reasons for such lack of interference is the fear of arousing resentment and